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SUPPLICATION (DUAA)

HAJJ AND UMRAH GUIDE

Compiled and Prepared by

Talal bin Ahmad al-Aqeel



Introduction

by

Minister of Islamic Affairs,

Waqf, Da'wah and Irshad

Salih bin Abdul-Aziz bin Muhammad

Aal ash-Shaikh

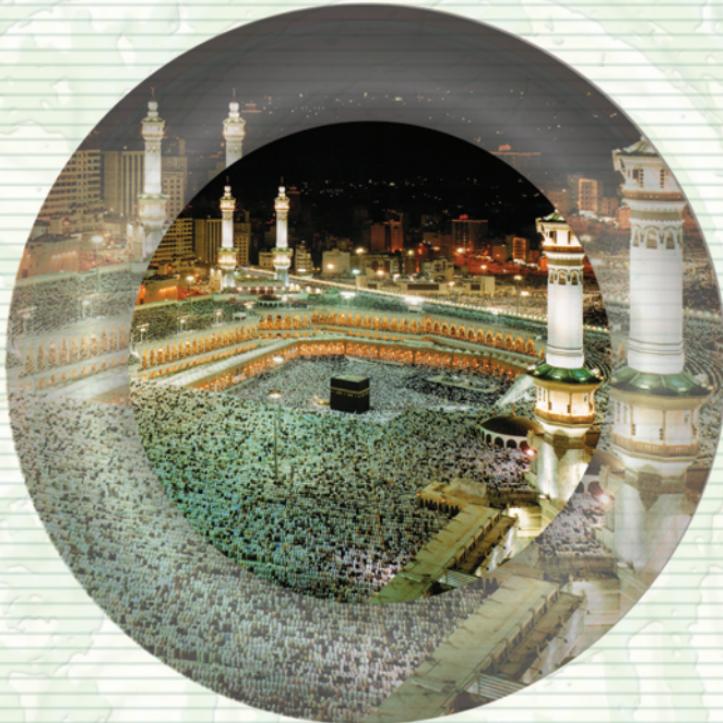




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- **Fatawa al-Lijnah ad-Da'imah** from the Permanent Committee for Religious Research - Riyadh, S.A

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الْحَجَّ أَشْهُرٌ مَعْلُومَتْ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَارْفَثَ
 وَلَا فُسْوَقَ وَلَا جِدَالَ فِي الْحَجَّ وَمَا فَعَلُوا مِنْ خَيْرٍ
 يَعْلَمُهُ اللَّهُ وَتَرَوْدُوا فَإِنَّ خَيْرَ الْأَرَادِ النَّقْوَىٰ وَأَنَقْوُنَ
 يَتَأْوِلُ إِلَى الْأَلْبَىٰ ۝ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
 تَبْتَغُوا أَفْضَلَ مِنْ رَبِّكُمْ فَإِذَا آفَضْتُمْ مِنْ
 عَرَفَتِ فَإِذَا كُرُوا اللَّهُ عِنْدَ الْمَشْعَرِ الْحَرَامِ
 وَإِذَا كُرُوهُ كَمَا هَدَنَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
 لِمِنَ الظَّالَّيْنَ ۝ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
 الْكَاسُ وَأَسْتَغْفِرُوا اللَّهُ إِنَّ اللَّهَ عَفُورٌ حَمِيمٌ ۝ ۝ ۝
 فَإِذَا أَفَضَيْتُمْ مَنْسِكَكُمْ فَإِذَا كُرُوا اللَّهُ كَذِيرٌ كَذِيرٌ
 إِبَاءَكُمْ أَوْ أَشَدَّ إِبَاءَكُمْ فَإِنَّ الْكَاسَ مِنْ
 يَقُولُ رَبِّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
 حَلْقِ ۝ وَمِنْهُمْ مَنْ يَقُولُ رَبِّنَا إِنَّا فِي الدُّنْيَا
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INTRODUCTION

Praise be to Allah who made Hajj to His Sacred House an obligation upon every able Muslim, and made the accepted Hajj an expiation for sins and transgressions. And blessings and peace be upon His chosen Prophet, the most excellent of those who has performed tawaf and sa'i and the most noble of those who has praised Allah and supplicated, and upon his family, his companions and all those who have followed his pattern and example.

I welcome you, noble pilgrim, to this secure city and I ask Allah to enable you to complete the rites of Hajj and Umrah in the way pleasing to Him, done purely for His acceptance and correctly according to the Sunnah of His Prophet ﷺ. May He accept it and place it in the balance of your good deeds.

My brother pilgrim, as there is for every group a leader and for every journey a guide, the leader of the Hajj group is Prophet Muhammad ﷺ and their guide is his example and Sunnah, for he has said, "Take from me your rites of Hajj." therefore, it is incumbent on everyone who approaches the House of Allah for Hajj or Umrah to learn the way it was performed by the Prophet ﷺ through accurate guidebooks and by asking scholars about any uncertainties one may have..

This book now before you, noble pilgrim, is written in clear language and has a new format which presents and simplifies for you the rulings pertaining to Hajj and Umrah which I hope you will make use of as your guide.

If you should have any doubts or questions, the Islamic Affairs of the Kingdom of Saudi Arabia will be at your service to clarify whatever you need to know. You will find in its tents and cabins scholars who can guide and direct you, as Allah, the Exalted has said, "So ask the people of the message {i. e. scholars} if you do not know".

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

I would like to express deep thanks to my brother, shaikh Talal bin Ahmad al-Aqeel for the compilation of this guidebook. I ask Allah to place it and all his efforts in this field in the balance of his good deeds, and to increase his reward and that of his colleagues in the Committee for Distribution of Religious Publications to Pilgrims in Jeddah for their blessed work.

If I may advise you, dear guest of Allah, I would remind you and myself to use this precious time to earn the approval of Him whose guest you have become within the sanctuary of His noble House and to avoid anything that angers Him, for Allah has said, "And whoever intends therein [a deed] of deviation or wrongdoing - We will make him taste of a painful punishment".

وَمَنْ يُرِدُ فِيهِ بِالْحَكَمِ يُظْلَمُ نَذْقَهُ مِنْ عَذَابِ أَلِيمٍ

I ask Allah to accept your Hajj and forgive your sin, and Allah knows best. blessings and peace upon His servant and messenger, our beloved imam and example, Muhammad, and upon his family, companions and followers. Was - salamu alaikum wa rahmatullahi wa barakatuh.

IHRAM

Ihram is the first of the rites of Hajj and Umrah.

It means the intention (niyyah) to enter the state of consecration for hajj or Umrah. The time for performance of Umrah is any time throughout the year. The time for Hajj is during the Hajj months, which are:

Shawwal, Dhul-Qa`dah and the first ten days of Dhul-hijjah.

"Labbayk for Umrah", if he intends only Umrah

The duties of Hajj and Umrah begin with ihram at the meeqat (a point some distance from Makkah beyond which a pilgrim may not pass without ihram - Refer to page 10).

When someone intending Hajj or Umrah reaches the meeqat on land by car or other transport, he should make ghusl (a complete bath) and use scent if it is easy for him, but there is no sin upon him if he does not bathe. Then he wears two clean white ihram garments - one wrapped around his waist and the other over his shoulders. There is no particular dress for a woman in ihram, but she wears whatever clothing adequately covers her body of any color, as long as it is not conspicuously decorative.

"Labbayk for Umrah with release until Hajj", if he intends Hajj at-Tamattu'

Then, he/she makes the intention of ihram for Umrah or Hajj, saying:

(* See page 15 for an explanation of these terms.)

With these words he has begun the talbiyah, announcing that he is now in the state of ihram.

"Labbayk for Hajj", if he intends hajj alone (al-Ifrad)*

When the pilgrim comes by sea or by air, it has become customary for the captain or a crew member to announce approach to the meeqat so that the pilgrims among the passengers can prepare themselves for ihram. Then when they reach the meeqat, they begin the talbiyah for Hajj or Umrah.

It is allowable for the pilgrim to put on his ihram garments at home in his own country and begin the rites of Hajj or Umrah in the ship or plane with pronunciation of the talbiyah upon reaching the meeqat.

Men recite the talbiyah in a loud voice, and women quietly to themselves.

BEFORE IHRAM

Before ihram it is recommended to do the following:

1. Trim the nails and mustache, remove underarm and pubic hair
2. Wash the entire body when it can be done easily. But there is no blame if one does not bathe.

The aforementioned is from the Sunnah and applies to both men and women.

3. The man removes all of his regular (stitched) clothing and puts on the ihram garments.
4. The woman removes her fitted face mask or niqab. She can cover her face from non-mahram men by letting down a part of her headcover (khimar) over it, and there is no problem if the cloth touches her face.
5. After bathing, the man perfumes his body, but not his ihram garments.

The woman uses only a faint scent that will not be noticeable.

6. Upon completion of that mentioned above, the pilgrim makes the intention to complete the Hajj or Umrah, and by doing so he/she has entered the state of ihram, even without having pronounced anything out loud. If one intends ihram immediately after an obligatory prayer it is good. Or he can pray two rakahs as the Sunnah after wudhu.

If one is performing Hajj or Umrah on behalf of someone else, he makes that intention at the time of ihram, and may say, "Labbayk for so-and-so..."

There is no particular prayer specified in the Sunnah for assuming ihram.

The Words of Talbiyah

"Labbayk-Allahumma labbayk. Labbayka la shareeka laka labbayk. Innal-hamda wan-ni mata laka wal-mulk. La shareeka lak."
(I respond [in obedience] to You, O Allah, I respond. I respond - no partner is there to You I respond.
All praise and favor is Yours, and sovereignty. There is no partner to You.)

When to Recite the Talbiyah

During Umrah: from the moment of ihram until the beginning of tawaf.
During Hajj: from the moment of ihram until the stoning the large pillar (jamrah) on the morning of Eid.

THE MEEQATS FOR IHRAM

The Prophet(specified five points for entering ihram for those intending Hajj or Umrah. These are:

Dhul-Hulayfah

the meeqat for those coming from Madínah. Today it is called "Abyar Ali", and is 450 kilometers from Makkah al-Mukarramah.

Al-Juhfah

the meeqat for those coming from or through Syria, Jordan, northern Hijaz, North Africa and Egypt. It is near the town of Rabigh, 183 kilometers from Makkah, from which people nowadays enter ihram.

Qarn al-Manazil

the meeqat for those coming from or through Najd (eastern Arabia). It is now called "as-Sayl al-Kabeer" and lies 75 kilometers from Makkah.

Yalamlam

the meeqat for those coming from Yemen and farther south. Today, people assume ihram from as-Sadiyah, which is 92 kilometers from Makkah.

Dhatu Iqr

the meeqat for those coming from the direction of Iraq, which is 94 kilometers from Makkah al-Mukarramah.

It is obligatory for everyone intending hajj or Umrah to assume ihram before entering the area beyond these points. Any who knowingly pass through without ihram must return to the meeqat for ihram,

otherwise the violation requires the slaughter of a sheep in Makkah for distribution to the poor.

Concerning meeqats, the Prophet ﷺ said

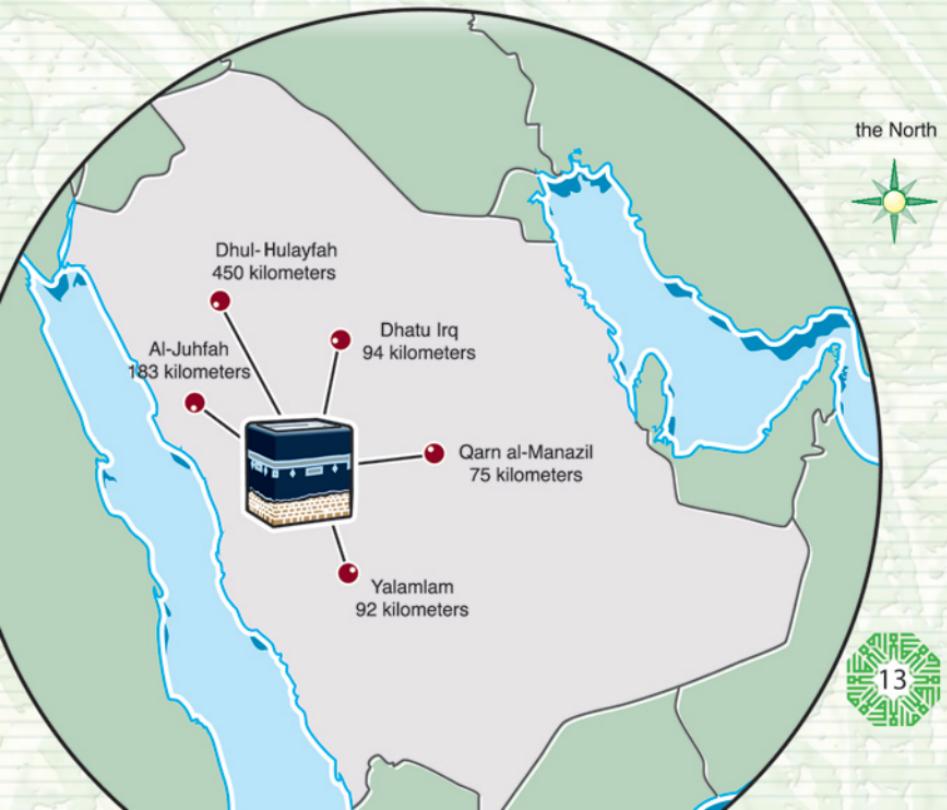
"They are for those who come from them and those from beyond them who intend Hajj and Umrah."

(Al-Bukhari and Muslim)

Residents of Makkah assume ihram for hajj from Makkah itself, but for Umrah they must go to an area outside the borders of the haram sanctuary, the nearest of which is at-Taneem.

Those who live inside the meeqat area, for example, in Jeddah, Masturah, Badr, Bahrah, Umm Salam or ash-Shara'i, assume ihram from their homes.

For them, their place of residence is the meeqat.



PROHIBITIONS DURING IHRAM



Once the pilgrim has entered the state of ihram at the meeqat, the following is prohibited to him:



- Removing hair or cutting the nails. (However, if some hair falls or is pulled out unintentionally or if the hair or nails are cut due to forgetfulness or ignorance of the ruling, it is excused.)



- Using perfume or scent on the body or clothing. (What remains on the body from before ihram is excused, but scent in clothing must be washed out.)



- Hunting land animals or cooperating in that by chasing or pointing out game within the boundaries of the Haram. This applies to all Muslims, male and female, whether in ihram or not.



- Cutting or uprooting any trees or green plants within the Haram boundaries which were not planted by man. This also applies to all Muslims, irrespective of ihram.



- Picking up anything dropped or lost in Makkah by anyone unless to assist in finding the owner. Again, the ruling applies to all, with or without ihram.



PROHIBITIONS DURING IHRAM

- ➊ Marrying, sending a proposal or arranging a marriage for oneself or another, as well as marital intercourse and anything that stimulates desire. The Prophet ﷺ said,

"One in ihram must not marry, be wedded or propose."

(Muslim)



- ➋ A woman during ihram is not permitted to wear gloves or a niqab or burqa` (a tightly fitted face mask). When there are unrelated men nearby she covers her face with part of her headcover.



- ➌ A man in ihram is not permitted to cover his head with the ihram garment or any headgear such as a cap, cloth headcover or turban. If he should do so having forgotten or out of ignorance of the ruling, he should remove it as soon as he is aware of it and no ransom is required from him.



- ➍ The man is also not allowed to wear garments stitched to fit the body or part of it, such as a gown or robe, a shirt, pants, underwear or shoes. One who cannot obtain a waist wrapper for ihram may wear loose pants and one who cannot find sandals may wear slippers with no ransom required.

WHAT IS PERMISSIBLE DURING IHRAM



- While in Ihram, one is allowed to do the following:
- Wear a wristwatch, ring, eyeglasses, earphones, belt and sandals below the ankles.
- Shade oneself under an umbrella or ceiling, including that of a car or bus.
- Carry baggage, mattresses, etc., on his head.
- Bandage a wound.
- Change one's garments, as well as cleaning or washing them.
- Wash his/her head and body. If any hair should come out unintentionally it is excused.

Additionally, if a man covers his head with a cap or cloth out of forgetfulness or ignorance he must remove it as soon as he remembers or knows, and there will be no ransom due from him.

TYPES OF HAJJ RITES

Those intending Hajj choose one of the three kinds:

1. Tamattu

Umrah followed

by hajj separately

which requires the sacrifice of an animal

One assumes ihram for Umrah during the Hajj months (which are Shawwal, Dhul-Qa`dah and the first ten nights of Dhul-Hijjah), saying, "Labbayk for Umrah with release until Hajj". After completing the Tawaf and sa`i of Umrah and cutting the hair, he/she is released from ihram and all its restrictions. Then on the 8th of Dhul-Hijjah he assumes ihram again for Hajj from his place of residence and sets out to complete the Hajj rites. He is required to offer a sacrifice of a sheep or goat, or seven people may share in the sacrifice of a camel or cow. If he cannot do so, then he must fast three days during Hajj and seven days when he returns home.

2. Qiran

Umrah followed

by hajj

which requires the sacrifice of an animal

The pilgrim intends one ihram for both Umrah and Hajj, saying, "Labbayk for Umrah and Hajj". Upon reaching Makkah, he performs tawaf al-qudum and sa`i, which serves as the sa`i for both Umrah and Hajj. He does not cut his/her hair and remains in ihram until the 8th of Dhul-Hijjah when the Hajj rites begin. Then he completes the Hajj, except that he need not perform sa`i a second time. He, also, is required to sacrifice a sheep or goat or share in a camel or cow as one of seven.

3. Ifrad

hajj alone

which does not require the sacrifice of an animal

One intends ihram for Hajj only, saying, "Labbayk for Hajj". In Makkah he performs tawaf al-qudum and sa`i for Hajj, remaining in ihram until the rites are completed. He is not required to sacrifice an animal since he did not perform both Umrah and Hajj.

tamattu is preferable for those pilgrims who do not bring sacrificial animals along with them, and this is what the Prophet ﷺ instructed his companions. (Those who bring sacrificial animals with them do Qiran, and the residents of Makkah, Ifrad only.)

BEFORE THE DAY OF TARWIYAH (8 Dhul- Hijjah)

IFRAD	QIRAN	TAMATTU
Ihram from the meeqat for all		
1 Tawaf al-qudum	Tawaf al-qudum	Tawaf for Umrah
2 Sai for Hajj	Sai for Hajj and	Sai for Umrah
Remaining in ihram and observing its restrictions until the Day of Sacrifice (10 Dhul-Hijjah)	Remaining in ihram and observing its restrictions until the Day of Sacrifice (10 Dhul-Hijjah)	Cutting or shaving Complete release from ihram Assumes ihram once again for Hajj on 8 Dhul-Hijjah
1 For ifrad, tawaf al-qudum is a sunnah act and there is no problem if it is omitted.		
2 If one performs tawaf al-qudum and then goes directly to Mina, he should perform the sai for hajj after tawaf al-ifadahah.		

The small boy below the age of understanding has his stitched garments removed by his guardian, who recites the talbiyah for him. Thus, he is in the state of ihram and is to be prevented from all that is prohibited to an adult in ihram. The intention is made for the small girl also by her guardian, who recites the talbiyah for her, putting her into the state of ihram. She is also to be prevented from all that is prohibited to an adult. The body and clothing of a small child must be pure during tawaf because it is like salah, which requires taharah. When the boy or girl is old enough to understand, he/she assumes ihram with the guardian's permission and does everything the adults do.

A DESCRIPTION OF UMRAH

قال ﷺ
العمرة إلى العمرة
كفارة لما بينهما
والحج المبرور
ليس له جزاء إلا الجنة
منافق عليه

THE TAWAF OF UMRAH

When a person intending Umrah reaches Makkah,

It is desirable to bathe immediately and then go straight to al-Masjid al-Haram, in which is situated the Ancient House (the Kabah), for the rites of Umrah. And it is acceptable, also, if he does not bathe.

He enters al-Masjid al-Haram with his right foot, saying,
Audhu billahil-atheemi wa bi wajhil-kareemi wa sultani-hil-qadeemi minash-shaytanir-rajeem...Allahumma aftah lee abwaba rahmatik.

(I seek refuge in Allah, the Supreme, and in His noble countenance and His eternal authority from Satan, the accursed.. O Allah, open for me the gates of Your mercy.)

This supplication (duaa) is what is said upon entering any masjid. (Narrated by Abú Dawud - saheeh)

He then heads toward the honored Kabah to begin tawaf.

It is from the sunnah for a man to bare his right shoulder and arm (idhtib). This is done by passing the upper ihram wrapper under the right armpit and covering the left shoulder with both ends.

Then he begins the tawaf of seven circuits,

starting at the Black Stone. It is a sunnah act to kiss the Black Stone if one is able to reach it without harming people by crowding or pushing. And it is sinful to insult, strike or harm any Muslim. When the area is crowded, it is sufficient to point to the Black Stone from a distance, saying, "**Allahu akbar**" without stopping as one passes by it.

**It is not permissible to push others
or harm them in any way**

THE TAWAF OF UMRAH

The pilgrim continues to circle the Kabah,

remembering and mentioning Allah, asking His forgiveness and supplicating with any du`aa' he wishes or reciting the Qur'an throughout the seven circuits. He should not raise his voice reciting particular supplications, as this disturbs others who are doing tawaf.

As one passes ar-Rukn al-Yamani (the Yemeni Corner),

he touches it with his hand if he can do so easily. He should not kiss it or wipe his hand over it as some do, contrary to the sunnah of the Prophet ﷺ. When unable to touch it with his hand, he should continue in his tawaf without pointing to it or saying "Allahu akbar". It is from the sunnah, as one performs tawaf, to recite between the Yemeni Corner and the Black Stone:

"Rabbana atina fid-dunya hasanatan wa fil- akhirati hasanatan wa qina `adhab an-nar."

"Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire."

رَبَّنَا اتِّنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَاتَعَذَابَ النَّارِ

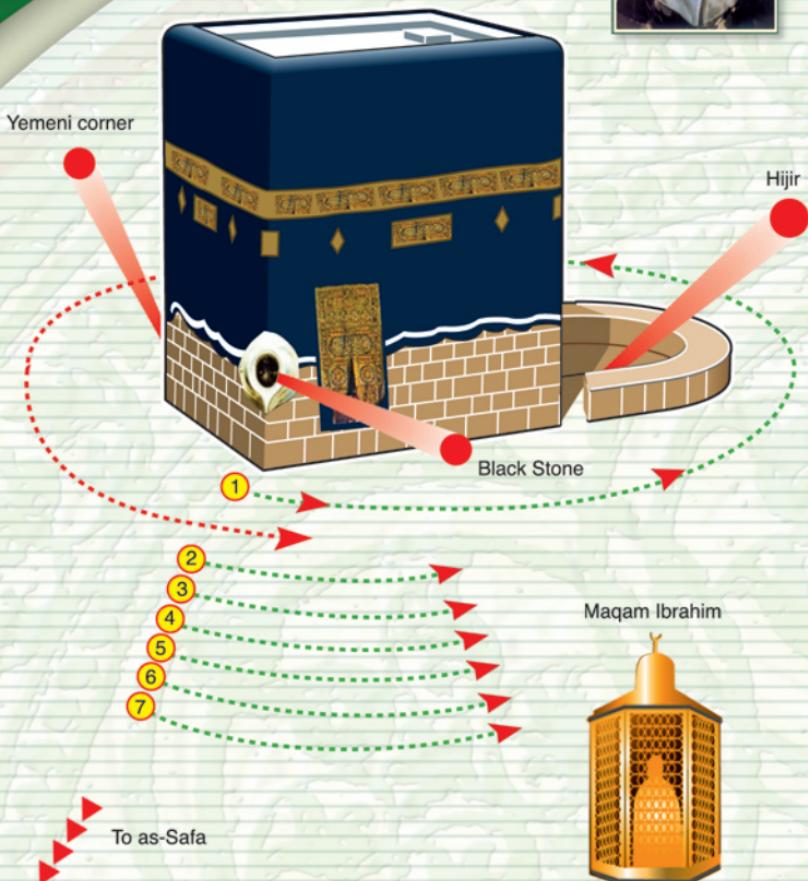
سورة البقرة

(Qur'an - 2:201)

In this way the tawaf is completed,

beginning each circuit at the Black Stone and ending at it. For men it is sunnah to walk briskly with small steps

THE BLACK STONE



Tawaf begins at the Black Stone and ends there.



ERRONEOUS PRACTICES DURING TAWAF

✖ Walking inside the Hijr during tawaf. This actually invalidates the tawaf

because the Hijr is part of the Kabah and inside it.

✖ Touching and wiping the hands over all the corners of the Ka`bah or its walls, door, covering, or Maqam Ibrahim. All of this is not lawful as it is from the innovations in religion (bidah), which was not done by the Prophet ﷺ.

✖ The pushing and crowding of men and women during tawaf, especially at the Black Stone and Maqam Ibrahim. This should be strictly avoided.

Upon completion of tawaf one should:

1. Cover his right shoulder once again.
2. Pray two rak`ahs behind Maqam Ibrahim if it is possible with ease; otherwise in any part of al-Masjid al-haram. This prayer is a confirmed sunnah in which one recites (after al-Fatihah) in the first rakah:

سُورَةُ الْكَافِرُونَ

Surah al-Kafirun and in the second rakah: Súrah al-Ikhlas.

سُورَةُ الْإِخْلَاسِ

If he recites other parts of the Qur'an it is acceptable.



THE SAI OF UMRAH

After the completion of tawaf,
one goes to begin his sai of seven trips at as-safa,
reciting: "Innas-safa wal-marwata min shaair illah" (Indeed,
as-safa and al-Marwah are among the symbols of Allah)

إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ سَعَائِدِ اللَّهِ

{2:157}, and adding, "I begin with that with which Allah began". This was the practice of the Prophet ﷺ as narrated in saheeh Muslim.

Then he stands on as-safa facing the Kabah,
praising and glorifying Allah and supplicating Him, saying:
"La ilaha ill-Allahu wahdahu la shareeka lah. Lahul-
mulku wa lahul-hamdu wa huwa ala kulli shay'in qadeer.
La ilaha ill-Allahu wahdahu, anjaza wa dahu wa
nasara abdahu wa hazamal-ahzaba wahdah."

"There is no god but Allah alone with no partner. His is the dominion and His is [all] praise and He is over all things competent. There is no god but Allah alone; He fulfilled His promise and supported His servant and defeated the [enemy] allies alone."

He repeats this three times,
supplicating in between with anything he wishes, and if he does less than that, there is no fault. He raises his hands only when supplicating, and does not point with them when saying, "Allahu akbar"
(which is a common mistake among many pilgrims).

He then descends from as-safa
toward al-Marwah and supplicates with any duaa that comes to mind for himself, his family and the Muslims in general. When reaching the green marker, men (but not women) should run until they come to the second marker, after which they walk as usual until they arrival at al-Marwah.

AI - MARWAH

Upon reaching al-Marwah,

- one faces the Kabah and supplicates as he did at as-safa with any supplications he wishes. He continues walking to the green marker, then runs between the two (men only) and then walks to as-safa. Thus, he has completed two trips - one from as-safa to al-Marwah and another from al-Marwah to as-safa. He continues until he finishes seven trips, ending at al-Marwah.
- There is no blame upon him/her for completing the sai on a wheelchair if overcome by fatigue or illness.

 A woman who has menstrual or postpartum bleeding

- can complete her sai (but not tawaf) because the area of sai is not a part of al-Masjid al-haram.

Among the common errors committed is

 the running of women between the two green markers.

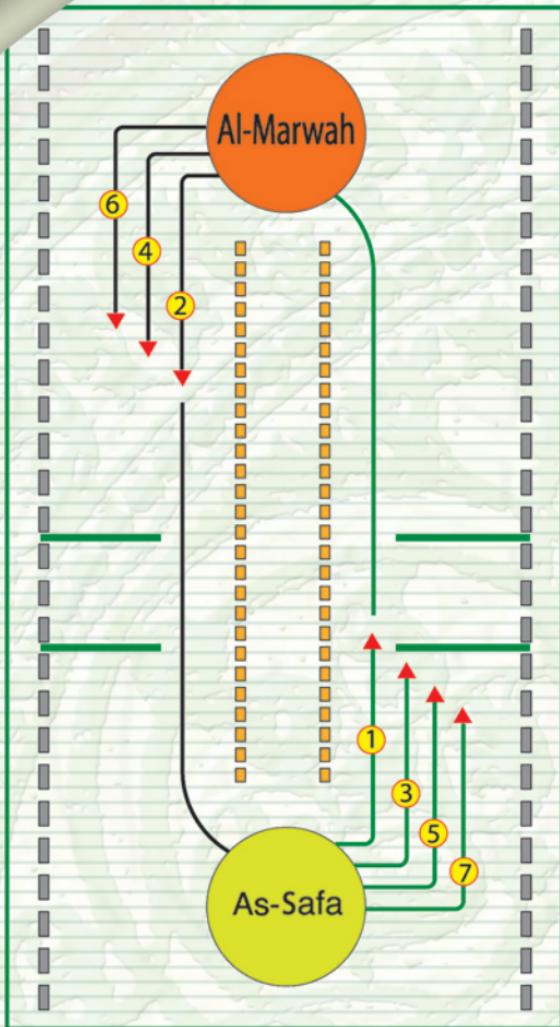
- After the completion of sai, the man shaves or shortens his hair (shaving is preferable). When shortening the hair, some of it should be cut from every part of the head.
- The woman cuts from the length of her hair what is about equal to the width of a finger.

With this the rites of Umrah are complete

and one is free from all the restrictions of ihram



SAI BEGINS AT AS-SAFA AND ENDS AT AL-MARWAH



When reaching the green marker, men (but not women) should run until they come to the second marker

A DESCRIPTION OF HAJJ

فَالْعَيْنَ

من حج فلم يرث ولم يفسق

رجع من ذنبه

كيوم ولدته أمه

حدیث صحیح

THE 8TH OF DHUL-HIJJAH

The Day of Tarwiyyah

The rites of hajj begin on the 8th of Dhul-Hijjah, which is called the day of Tarwiyyah.

Before noon



Thuhr, asr, maghrib and isha, prayers



Spending the night

This day the pilgrim of Tamattu assumes ihram for Hajj in the morning. Before doing so, he does what he did before the ihram for Umrah - bathing, using scent, etc. He makes the intention for ihram from wherever he is staying or residing.

Those of Qiran and Ifrad are already in ihram.

Pilgrims in the state of ihram for Tamattu, Qiran and Ifrad all set out for Mina before noon, and there they pray thuhr, asr, maghrib and 'isha'. Each prayer is done at its proper time and not combined, but the four rakah prayers are shortened to two. They spend the eve of the 9th of Dhul-Hijjah in Mina and pray fajr there. Anyone staying in Mina before the day of Tarwiyyah assumes ihram there on the morning of that day.

The sunnah is to spend the day of Tarwiyyah in Mina,

pray the fajr prayer of the 9th and then wait until the sun rises. After sunrise the pilgrims move on to 'Arafat, calmly and quietly, praising Allah or reciting the Qur'an, and especially, repeating the talbiyyah often, as well as "La ilaha ill-Allah", "Allahu akbar" and "Al-hamdulillah".

THE NINTH OF DHUL-HIJJAH

The Day of Arafah

Staying at Arafah is among the pillars of Hajj, without which the hajj is invalid. The Prophet ﷺ said,

"The Hajj is Arafah."

(Narrated by Abu Dawud and at-Tirmidhi - saheeh)

From sunrise

The day of Arafah

Is a most blessed day.

Therein multitudes of pilgrims throng to the plain of Arafat where the Muslims will remain until after sunset. On that day Allah boasts of them to His angels.

In saheeh Muslim, Aishah (may Allah be pleased with her) reported that

the Prophet ﷺ said,



Until sunset



"There is no day on which Allah frees as many of His servants from the Fire as on the day of Arafah. Indeed, He draws near and then boasts of them to the angels and says,

'What do they want?'

We ask of Allah His favor and kindness . . .

THE NINTH OF DHUL-HIJJAH

The day of Arafah

It is a sunnah practice for the pilgrim to stop at Namirah at noon for the thuhr and asr prayer and to hear the speech (khutbah) if possible. Otherwise, he should enter Arafah and be sure that he is inside its border. There are numerous road signs and posters showing the location of boundaries. The entire plain of 'Arafah is a standing place.

The pilgrim should take care on this great day to make the best use of his/her time in reciting the talbiyah, seeking Allah's forgiveness, confirming His unity and praising Him. He should direct himself toward Allah, the Mighty and Majestic, with humility, exerting the utmost effort in supplication for himself, his spouse and children and his brother Muslims.

At noontime, the imam delivers a speech to the people, reminding, advising and instructing them. Then he leads the pilgrims in the thuhr and asr prayer, joined and shortened, with one adhan and two iqamahs as the Prophet ﷺ did. No other prayer is performed before or afterwards.

Pilgrims must be careful on this blessed day to avoid committing any sin which could cause them to lose some of the great reward of this noble day and

Arafah



thuhr and asr
prayer joined
and shortened



After sunset

Muzdalifah





SOME COMMON ERRORS

On the day of Arafah, many pilgrims commit errors which should be brought to attention:

- ✖ Sitting outside the borders of Arafah, remaining there until the sun sets, and after that leaving for Muzdalifah. Whoever does that has not performed Hajj.
- ✖ Leaving Arafah before the setting of the sun. This is not permissible as it is contrary to the practice of the Prophet ﷺ. Anyone who does so must return before sunset, otherwise he will have to slaughter an animal in ransom.
- ✖ Crowding and pushing in order to climb to the top of Mount Arafah (the Mount of Mercy), rubbing one's hands on it and praying there. All this is from among the innovations that have no basis in the religion. Furthermore, it can be physically harmful.
- ✖ Facing the mount during supplication.



The sunnah is to face the Qiblah (direction of the Kabah) when supplicating.



MUZDALIFAH

After the sun has set on the 9th day of Dhul-Hijjah,

After the sunset



To Muzdalifah



Pray the maghrib and isha joined and shortened

Spend the night in Muzdalifah

Fajr prayer

Praise Allah and supplicate

Picks up seven pebbles

The caravans of pilgrims begin moving, with the blessing of Allah, toward al-Mashar al-Haram in Muzdalifah to pray the maghrib and isha prayers joined and shortened, with one adhan and two iqamahs as soon as they arrive. They then spend the night there, remembering Allah, praising and thanking Him for His favor upon them when He enabled them to be present in Arafah.

Upon reaching Muzdalifah, some pilgrims make the following mistakes:

- ✖ Hastening to pick up pebbles for stoning before praying maghrib and isha joined and shortened.
- ✖ Believing that the pebbles must be picked up only from Muzdalifah.

The sunnah practice is to spend the night in Muzdalifah and to pray the fajr prayer there.

It is permissible for women, children, the weak or ill and their caretakers to leave for Mina after midnight.

After the pilgrim performs the fajr prayer, it is desirable for him to stand at al-Mashar al-haram (which is a hill in Muzdalifah) or any other part of Muzdalifah, face the Qiblah, praise Allah and supplicate as much as possible. Then he should leave before sunrise.

On the way to Mina he/she picks up seven pebbles, slightly larger than a pea, for the rami (stoning) of the largest pillar (jamratul-aqabah). The rest of the pebbles for rami are taken from Mina.



To Mina

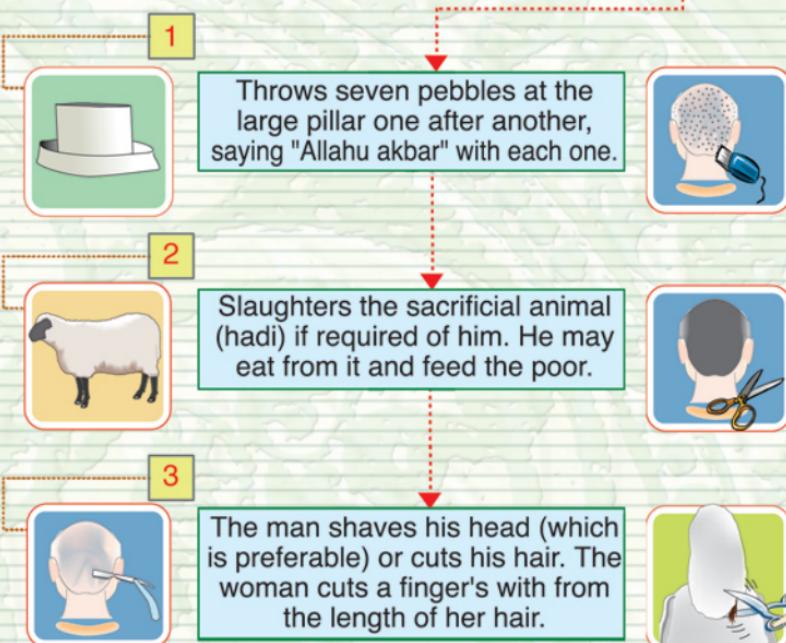
The pilgrims then continue toward Mina while reciting the talbiyah, humble in their remembrance of Allah.

بِكَ اللَّهُمَّ بِكَ.. لِيَكَ لَا شَرِيكَ لَكَ لِيَكَ.. إِنَّ الْحَمْدَ وَالنَّعْمَةَ لِلَّهِ وَالْمَلَكُو.. لَا شَرِيكَ لَكَ

MINA

When the pilgrim reaches Mina he goes immediately to the large pillar (jamratul-aqabah), which is the one nearest to Makkah.

There he/she stops reciting the talbiyah and does the following:



This is the preferred order for these rites. However, if they are done in any other order it is acceptable.

THE TENTH OF DHUL-HIJJAH

This is the Day of Sacrifice and also the first day of the blessed Eed al-Adhha.

Goes to the largest pillar



Stops reciting the talbiyah

Stones the large pillar

Recites takbeer for Eed



Slaughters the animal



Shaves head or cuts hair

For Muslims in every part of the earth and for the pilgrims, the blessed Eed al-A?ha is an especially joyful day wherein they rejoice in Allah's favor to them and sacrifice their animals, seeking nearness to Him. The pilgrim begins the takbeer for Eed after stoning the large pillar, saying,

"Allahu akbar, Allahu akbar, Allahu akbar, la ilaha ill-Allah. Allahu akbar, Allahu akbar, wa lillahil-hamd."

Among the errors committed by pilgrims during the rami (stoning) are:

✖ The belief of some that they are actually stoning devils, which leads them to angrily curse and insult those devils. In fact, the rami is only for the remembrance of Allah.

✖ Throwing large stones or even sandals or pieces of wood, and this is the kind of excess prohibited by the Prophet ﷺ.

✖ Pushing or fighting near the pillars in order to come near for the rami, which is a grave misdeed. The pilgrim has an obligation to treat his brothers gently. He should be certain that he is throwing the pebbles into the proper place, which is within the circular wall, whether or not they hit the pillar.

✖ Throwing all of the pebbles at once, which actually counts as only one throw. The correct way is to throw one pebble after another while saying, "Allah akbar" with each one.

When the pilgrim has stoned the large pillar (jamratul-aqabah) and shaved or cut his hair, he is partially released from ihram and can wear his regular clothes.

He/she is then freed from all the restrictions of ihram except marital intercourse.

STONING OF THE PILLARS

1 Upon reaching Mina on the morning of Eed day,



hasten to stone the large pillar (jamratul-aqabah), only, with seven pebbles, saying "Allahu akbar" with each throw.

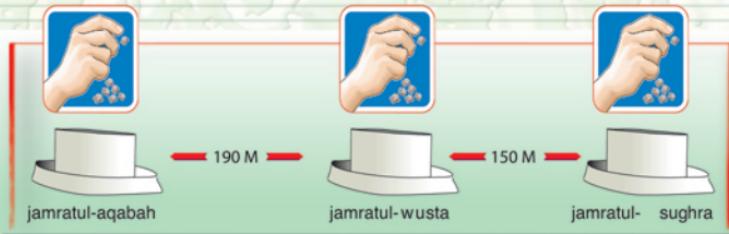


to Makkah



2 During the following three days (ayyam at-tashreeq),

stone the three pillars after the thuhr adhan - first the small, then the medium, and finally, the large one.



TAWAF AL-IFADHAH

Tawaf al-ifadahah is among the pillars of hajj without which hajj is incomplete.

After stoning the large pillar on Eed morning, the pilgrim goes to Makkah to do seven circuits of tawaf al-ifadahah. After that he does seven trips of sa'i if his hajj is one of tamattu, or if he did not perform sa'i after tawaf al-qudum in qiran or ifrad. It is permissible to delay tawaf al-ifadahah, even past the days of Mina (tashreeq) and upon his return to Makkah after stoning the pillars.



Once the pilgrim has completed tawaf al-ifadahah he/she is freed from all the restrictions of ihram, including marital intercourse.

AYYAM AT-TASHREEQ

These days begin with the eve of the 11th of Dhul-Hijjah.

- After performing tawaf al-ifadah on the Day of Sacrifice (the 10th), the pilgrim should return to Mina to spend the nights that precede the three days of tashreeq, or at least two of the nights for those who plan to leave after two days. This is in accordance with the words of Allah, the Exalted:

وَذَكِّرُو اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَنَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَنَ وَأَتَقَوَ اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُخْرَجُونَ

"And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be returned." (2:203)

During these three days one should:

- Stone the three pillars after the decline of the sun from its meridian on each of the days he is staying in Mina.
- Say, "Allahu akbar" with each pebble thrown.
- Mention and praise Allah often and supplicate abundantly.
- Remain calm and serene.
- Avoid pushing, quarreling and disputing.

The 11th of Dhul-Hijjah

The 12th of Dhul-Hijjah

The 13th of Dhul-Hijjah



AFTER THE STONING OF PILLARS (RAMI)

- It is a sunnah act for the pilgrim to stand following the stoning of each of the small and medium pillars, face the Qiblah, raise his hands and supplicate with any duaa that comes to mind. Without troubling any body or without body pushing.

However, after the stoning of the large pillar (jamratul-aqabah) he should not stop and supplicate.

- Whoever intends to hasten his departure after two days should stone the three pillars soon. Then he should leave Mina before sunset. If the sun sets and he is still in Mina, he should remain and spend a third night there, performing rami the following day.

If he has prepared to leave but is delayed,



THE FAREWELL TAWAF

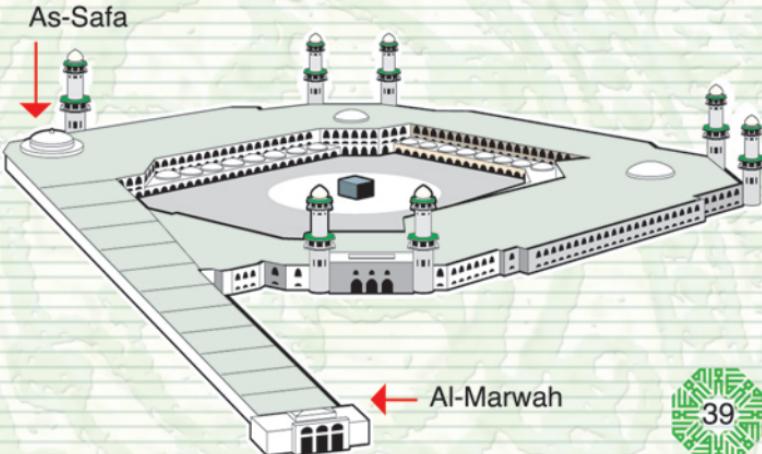
After leaving Mina, having completed all the pillars and requirements of hajj, the pilgrims return to Makkah for a final tawaf around the Kabah. The farewell tawaf (tawaf al-wada) should be the final rite at the Sacred House, in compliance with the order of the Prophet ﷺ,

"Let no one of you leave until his last rite is at the House."

(Narrated by al-Bukhari and Muslim)

Tawaf al-wada is the last requirement of Hajj, which is performed by the pilgrim immediately before traveling to his home country.

No one is excused from the farewell tawaf except menstruating and postpartum women.



THE PILLARS AND REQUIREMENTS OF HAJJ

Pillars of Hajj (4)

1. Ihram
2. Standing (staying) at Arafah
3. Tawaf al-ifadah
4. Sai

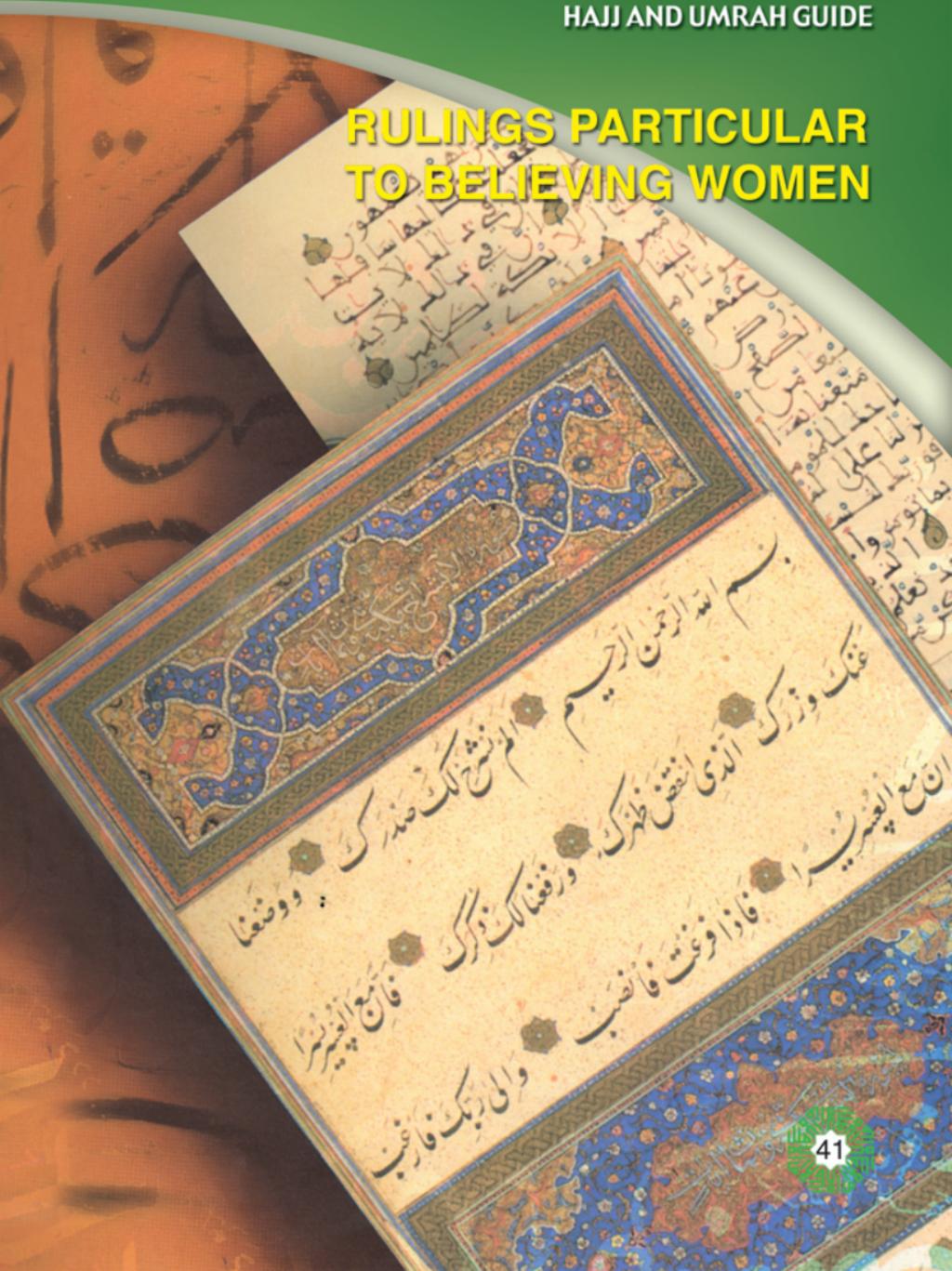
If one neglects a pillar his hajj is incomplete.

Requirements of Hajj (7)

1. Assuming ihram from the meeqat
2. Staying in Arafah until the sun has set
3. Staying in Muzdalifah
4. Staying in Mina on the nights preceding days of tashreeq
5. Stoning the pillars (rami)
6. Shaving or cutting the hair
7. The farewell tawaf (al-wada)

If one neglects a requirement he must compensate for it with a ransom (fidyah) an animal sacrificed in Makkah and

RULINGS PARTICULAR TO BELIEVING WOMEN



RULINGS FOR WOMEN

The conditions which make Hajj obligatory upon a man or woman are:

An additional condition for the woman

Is that she be accompanied by a mahram. He is a man who can travel with her, like a husband or someone she can never marry, such as her father, son, brother, milk brother, stepfather, stepson, daughter's husband, etc.

The evidence for this is in the report of Ibn 'Abbas, that he heard the Prophet ﷺ say, "Let not a man be alone with a woman unless there is a mahram with her, and let not a woman travel unless there is a mahram with her."

A man stood up and said, "O Messenger of Allah, my wife has set out for Hajj and I am enrolled for such and such battle." He ﷺ told him, "Go forth and perform Hajj with your wife."

(Al-Bukhari and Muslim)

And Ibn Umar reported that Allah's Messenger ﷺ said, "A woman should not travel three days except with a mahram."

(Al-Bukhari and Muslim)

There are many hadiths forbidding a woman to journey to Hajj or otherwise without a mahram, because she is the weaker sex and may be exposed to problems and difficulties during travel that can only a man can handle. She may also be targeted by wicked persons, and a mahram provides protection for her.

RULINGS PARTICULAR TO BELIEVING WOMEN

The mahram accompanying a woman must have the following qualifications:

If there is no possibility of her traveling with a mahram, a woman who is financially able should instead send a substitute to perform Hajj on her behalf.

The following applies to women intending Hajj:

1. For a voluntary Hajj (not the obligatory one), a woman must have the permission of her husband, because during her absence he loses his right over her. The husband has the right to prevent her from performing a voluntary Hajj.
2. A woman may perform hajj and Umrah as a substitute for either a man or another woman. This is by consensus of all the scholars.
3. If, on her way to Hajj a women begins menstruation or gives birth, she should continue and complete her Hajj and do everything other women do except tawaf at the Ka`bah. If it happens at the time or place of ihram, she still assumes ihram because purity is not a condition for that.
4. Before ihram she does as a man does - bathing, removing excess hair and clipping the nails. She can use a scent that is not noticeably strong. Aishah, Mother of the Believers, said,

"We used to set out with the Messenger of Allah ﷺ and smear musk on our foreheads at the time of ihram. When one of us perspired it would run down on her face. The Prophet ﷺ would see it but not forbid us."

(Narrated by Abu Dawud)

Islam

Sound mind

Puberty

RULINGS PARTICULAR TO BELIEVING WOMEN

5. When making the intention for ihram, the woman must remove her burqa (face mask) or niqab if she was wearing it previously. The Prophet ﷺ said,

"The woman in ihram does not wear a niqab."

(Al-Bukhari)



tightly fitting face covers and gloves during ihram

decorative and transparent clothing

raising the voice in the talbiyah

Instead, she covers her face with something else, like part of her headcover or other garment when nearing non-mahram men. She can also cover her hands with her garment instead of gloves, as the face and hands should be concealed from unrelated men whether or not she is in ihram.

6. A woman in ihram is allowed to wear any kind of dress that is not decorative, does not resemble that of men, is not tight showing body shape, is not transparent or too short, exposing the legs or arms. Her clothing should be concealing, ample in size and width.

The scholars are in agreement that women in ihram may wear long shirts or dresses, wide pants, headcovers, slippers or shoes, etc. of any color, and are not limited to any color such as green or white. She may wear black or colored garments and may change them whenever she wishes.

(Refer to Al-Mughni - 3/328)

7. According to the Sunnah, the woman recites the talbiyah following ihram in a voice audible only to herself. It is disliked for her to raise her voice for fear of causing distraction; thus she should not recite the adhan and iqamah aloud either, and when drawing attention to something during prayer she claps rather than saying, "Subhan Allah".

(Al-Mughni - 2/330-331)

RULINGS PARTICULAR TO BELIEVING WOMEN

8. During tawaf the woman should take care to be completely covered, lower her voice and her gaze and avoid crowding into and pushing men, especially near the Black Stone and Yemeni Corner. She should perform tawaf at the outer edge of the circle of people, since pushing is haram and nearness to the Kabah and kissing the Black Stone are only sunnah acts; one must not commit what is haram in order to fulfill a sunnah. The sunnah for her is to point to the Black Stone when she passes it from a distance.

9. Women should walk throughout tawaf and sai. All scholars agree that there is no trotting for them around the Kabah or between al-safa and al-Marwah, nor is there idhtba (baring the shoulder). (Al-Mughni - 3/334)

10. As for the menstruating woman, until she is pure she performs all the rites of hajj - ihram, staying at Arafah, spending the night in Muzdalifah and stoning the pillars, but does not perform tawaf until she has become pure. The Prophet ﷺ said to Aishah:

"Do whatever the pilgrim does except do not do tawaf at the House until you are pure."

(Al-Bukhari and Muslim)

Note:

If a woman has completed her tawaf and then menstruation begins, she should perform the sai in that condition because sai does not require one to be in a state of purity.

(Kitab al-Mu'minat by Dr. Salih al-Fawzan)



Crowding into men

Trotting or running

Idhtiba

RULINGS PARTICULAR TO BELIEVING WOMEN

11. Women are permitted to leave Muzdalifah for Mina along with the weak and ill after the disappearance of the moon and stone the large pillar to avoid the danger of crowds.

12. Women cut from the ends of their hair a finger's width. **It is not permitted for them to shave their heads.**

13. The menstruating woman, after having stoned the large pillar and cut her hair, is partially released from ihram and is freed from its restrictions except that she cannot have marital intercourse with her husband until after tawaf al-ifadahah. If she should allow him before that she must offer a ransom (fidyah) of a sheep or goat to be slaughtered in Makkah and distributed among its poor.

14. If she begins menstruation after tawaf al-ifadahah, she may travel upon completion of her hajj and is excused from performing tawaf al-wada. This is based on a hadith related by A'ishah in which she said, "Safiyah bint Huyayy menstruated after she did tawaf al-ifadahah and I mentioned it to the Messenger of Allah ﷺ. He said, 'Has she held us back?' I said, 'O Messenger of Allah, she had come down [from Arafat] and performed tawaf at the House, then she menstruated after tawaf al-ifadahah.' He said, 'Let us travel, then'''

(Al-Bukhari and Muslim)

And Ibn Abbas reported that Allah's Messenger ﷺ ordered the people to make their last rite at the Kabah, except that he excused the menstruating and postpartum woman.

(Al-Bukhari and Muslim)



Leave Muzdalifah for Mina with the weak and ill

Cut her hair only (not shave)

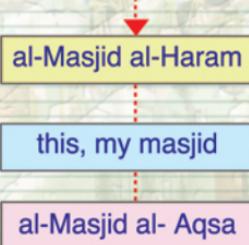
Travel without performing tawaf al-wada if she is menstruating

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

Madinah is the place to which the Prophet ﷺ emigrated and where he settled.

Within it is the noble Prophet's Masjid. It is among the three that one may travel to visit, as the Prophet ﷺ said, "One should not make a journey except to three masjids:



Although visiting the Prophet's Masjid is not among the requirements of Hajj, and in fact has no connection whatsoever to Hajj, it is lawful and desirable at any time throughout the year. When Allah has enabled a person to come to the land of al-haramain (the two sacred mosques), it is a recommended practice for him to go to al-Madínah al-Munawwarah to pray in the Prophet's Masjid and then offer greetings of salam to the Messenger of Allah ﷺ. According to hadith, prayer in the Prophet's Masjid is better than a thousand prayers anywhere else except al-Masjid al-haram.

for a prayer in al-Masjid al-haram is worth 100 thousand prayers.

THE PROPHET'S MASJID

When the visitor comes to the Prophet's Masjid:
He/she enters with the right foot, saying,

"Bismillah, was-salatu was-salamu ala rasulillah."

- (In the name of Allah, and blessings and peace be upon the Messenger of Allah.)

"Audhu billahil-atheemi wa bi wajihil-kareemi wa sultanihil-qadeemi minash-shaytanir-rajeem... Alla-humma aftah lee abwaba rahmatik."

(I seek refuge in Allah, the Supreme, and in His noble countenance and His eternal authority from Satan, the accursed..O Allah, open for me the gates of Your mercy.)

- This is the correct supplication to be said upon entering any masjid.

(Narrated by Abu Dawud - saheeh)

After entering:

- One should immediately pray two rakahs for tahiyyatul-masjid, preferably in the Rawdhah if possible. Otherwise, he should pray in any part of the Masjid. Then he may go to the grave of the Prophet ﷺ and stand facing it. He greets him ﷺ by saying: 

"As-salamu alayka ayyuhan-nabiyyu wa rahmatullahi wa barakatuh."

(Peace be upon you, O Prophet and the mercy of Allah and His blessings.)

One may also supplicate with a duaa such as:

"Allahumma atihil-wasilata wal-fadhilata wabathul-maqamal-mahmudalladhi waadta. Allahummajzihi an ummatihi af?alal-jaza!."

(O Allah, give him the right of intercession and the highest rank and resurrect him to the honored station that You promised him. O Allah, compensate him for [service to] his ummah with the best reward.)

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

- Then he steps slightly to the right to stand before the grave of Abu Bakr as-siddiq where he greets him with salam and supplicates, asking for him Allah's mercy, forgiveness and approval.
- Then he steps further to the right to stand before the grave of Umar bin al-Khattab, greeting him with salam and supplicating, asking for him Allah's mercy, forgiveness and approval.

Note:

It is noticed that some visitors to the Prophet's Masjid commit errors which are considered among the blameworthy innovations (bidah) that have no basis in the religion and were never practiced by the sahabah, may Allah be pleased with them. Among these errors are:

- Wiping the hands over the grill of the room containing the grave and other parts of the Masjid.
- Facing the grave during supplication.

The correct way is to face the Qiblah when supplicating.



It is sunnah for the visitor to

Visit the graveyard of al-Baqee, which contains the graves of many sahabah, among them that of the third caliph, Uthman bin Affan.

Visit the graves of the martyrs of Uhud, among whom is Hamzah bin Abdul-Muttalib - may Allah be pleased with all of them. There, the visitor greets them and supplicates for them. The Prophet ﷺ taught his companions when visiting graves to say:

"As-salamu alaykum ahlad-diyari min al-mu'mineena wal-muslimeena, wa inna in sha' Allahu bikum lahiqun. Nasal Allaha lana wa lakum al-afiyah."

(Peace be upon you, people of the graveyard from the believers and the Muslims, and we, if Allah wills, will be joining you. We ask of Allah for us and you well-being.)

It is also from the sunnah,

(Narrated by Muslim)

while the visitor is in Madinah, to go, after making wudhu, to the Quba' Masjid, the first masjid built in Islam, in order to pray there. Allah's Messenger ﷺ did so and encouraged it. Sahl bin Hunayf, reported that the Prophet ﷺ said,

"Anyone who purifies himself in his house, then comes to Quba' Masjid and performs a prayer therein will have the reward of an Umrah."

(Narrated by Ibn Majah - saheeh)

And Ibn Umar reported that the Prophet ﷺ used to go to the Quba' Masjid both riding and walking, and would pray in it two rakahs.

(Al-Bukhari and Muslim)

Other than the aforementioned, there are no other masjids or places recommended to visit in Madinah,

So one should not burden himself with trying to get around to different places when there is no reward in it.

PROPHET'S MASJID

